A 6.1.30(a) ffc c27 (A)

A CONFESSION OF FAITH

Of seven Congregations or Churches of Christ in LONDON, which are commonly (but uniustly) called Anabaptists.

PUBLISHED

For the vindication of the Truth, and information of the ignorant; likewise for the taking off of those aspersions which are frequently both in Pulpit and Print unjustly cast upon them.

But this I confesse unto thee, that after the way which they call heresie, so worship I the God of my Fathers, beleeving all things that are written in the Law and the Prophets, and have hope towards God, which they themselves also allow, that there shall be a resurrection of dead both of the just and unjust. Acts 24. 14, 15.

For we cannot but speak the things that we have seen and heard, Acts 4.20.

If I have spoken evill, bear witnesse of the evill; but if well, why smitest thou me? John 18.23.

Blessed are yee when men revile you, and say all manner of evill against you falsly for my sake. Rejoyce, &c. Matth.11.12.& 19.29.

The second Impression corrected and enlarged.

Published according to Order.

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TO THE RIGHT HONO-rable the Lords, Knights, Citi-zens and Burgesses in Parliament assembled.

Right Honorable and most Noble Patriots,

IN as much as there hath been a Book lately presented unto you, in whose Dedicatory Epistle there are many hainous accusations unjustly and falsly laid against us, we conceived it necessary to make some declaration of our innocency, and (to the end) humbly to present unto your view this our Confession of Faith: Here wee unfainedly declare, what in our hearts wee judge, and what wee teach, and according to this Rule wee desire and endevour, through the grace of God, to lead our lives. This Confession of our Faith we send forth to speak the truth for us, and so to make our innocency to appeare; desiring that the same light may guide others also to the same way of truth and of obedience both to God and to the Magistrate, who

Doctor Featleys Book dedicated to the Parliament.

is the Minister of God to us for good. We hope your Honours will permit us to speak with modesty in our just defence. And when any shal provoke you to lift upa hand against us, wee desire you may seriously consider *Gamaliels* counsel in *Acts* 5. We take no thought for our selves, for the Lord our God is al sufficient; but wee desire and pray that you may doe nothing against Christ, neither in his members, nor in his ordinances, that there may be no wrath upon you from the Lord, but that you knowing the innocent and protecting themaccording to the wil of God, may for the same be famous unto all generations, and the memoriall of your names may be pretious among the Saints till the coming of King Iesus.

[Preface to Second Edition]

To the judicious and impartiall READER.

COURTEOVS READER;

IT is no wonder if it seeme strange to thee, that wee should publish a confession of our faith, who are frequently termed to be Heretiques *and* Schismatiques, *and what not, though unjustly; neither is it any discouragement unto us, though* this sect *(as they call the* Anabaptists*)* is every where spoken against, Acts 28. 22. *(and in that we are charged (for Christs Name sake) with the same things our Lord Jesus Christ, and his Apostles were accused of; It's a mercy, an honour, and a comfort unto us, when we remember what our Lord hath said unto us,* Blessed are ye when men shall revile you, and persecute you, and say all manner of evill falsly, for my sake; Rejoyce and be exceeding glad, for great is your reward in heaven, for so persecuted they the Prophets that were before you. Mat 5. 11, 12. The Disciple is not above his Master, nor the servant above his Lord; it's enough for the Disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Belzebub, how much more shall they call them of his houshold? Mat. 10. 24, 25. If the world hate you, yee know that it hated me before it hated you: if yee were of the world, the world would love her owne, but because ye are not of the world, but I have chosen you out of the world, therfore the world hateth you. The servant is not greater then the Lord; if they have persecuted me, they will also persecute you, &c. All these things will they doe unto you for my Names sake, because they know not him that sent me; Yea, and all that will live godly in Christ Jesus shall suffer persecution; but rejoyce in as much as yee are partakers of Christs sufferings, that when his glory shall be revealed, yee may be clad also with exceeding joy.

Joh. 15. 18, 19, 20, 21. See Acts 21. 28. 30, 31. & 14. 22. 2 Tim. 3. 12. 1 Pet. 4. 13.

Our Lord Jesus was accused to be a sedtious and mutinous fellow: Luk. 23. 25. Paul *was called* a pestilent fellow, and a mover of sedition, *and* a ringleader of the sect of the Nazarens; Acts 24. 1. 5. 6. *Saying,* Away with such a fellow, Acts 18. 13.

for

for it is not fit he should live; *Saying*, This fellow perswadeth men to worship God contrary to the Law. *And our Lord Jesus Christ was accused of* perverting the people, and forbidding to give tribute to Cæsar; *and that he and his Disciples* did teach novelties, and brake the traditions of the Elders. *Christ was accused* to have a Devill, and to be mad, *saying to the people*, Why doe yee heare him? Paul *was esteemed* to be mad: *also they said*, What will this babler say? *And that he taught* new doctrine. *And Christ was accused* to speake blasphemy, and they all condemned him to be guilty of death. *So some are offended at us for meeting in houses to preach, and would have us punished for it; notwithstanding, it was Christ and his Apostles practice to doe so, whose example we are to follow.* Christ taught upon a mountaine, and in a ship. Paul *preached from house to house*; *also* the Church met together in an upper roome, where *Peter* preached; and *Paul* preached, and converted *Lydia* by the River side; the Disciples met together in the night in an upper roome; *Paul* preached two yeares in an hired house, and received all that came unto him. *If he had lived in these dayes and done so, it's to be feared some would have petitioned against him: So some accuse us to be disturbers of the peace of the Common-wealth; yet all that know us can testifie for us, that wee meet together and depart in a peaceable manner: And from* Acts 17. 5, 6, 7. *it will appeare, what persons they were that disturbed the publick peace; it's fit such persons should be taken notice of and accordingly punished.*

Luk. 23. 2. 14. Mat. 15. 1. to 9. Joh. 10. 20. Act. 16. 24, 25. Act. 17. 18, 19. Mark. 14. 64. Mat. 5. 1. 2. & 13. 2. Acts 20. 20. Act. 1. 13. 15, 16 & 2. 2. Act. 16. 13, 14. Act. 20. 7, 8, 9. Act. 28. 30, 31.

So we are blamed, because we frequent not their Temples; we dare not trust in lying words, saying, The Temple of the Lord, the Temple of the Lord are these; *we know* the most High dwelleth not in Temples made with hands; *and* that wee are the Temple of the living God; and that our bodies are the Temples of the holy Ghost; *and that Christs Church is not built with dead stones. And because there are but a few of us, some conceive we are in an error, and that the least number should yeeld to the greater; then it seemes, if the number of the Papists or Atheists exceed the number of the Protestants, they must forsake their Religion.* God in times past suffered all Nations to walke in their own wayes; *there was but one true Prophet* to 400 false. *After three yeares preaching and working miracles by Christ, there was but a small number: Christ cals his,* a little flocke: *the Scripture declares the greatest number* followed after the beast. *Also those that preach amongst us, are esteemed as the Apostles were, to be* unlearned and ignorant men. *Apollo* was instructed more perfectly in the way of God by Aquila, *a tradesman*, and Priscilla his wife:

Acts 7. 48. Act. 17. 24, 25. 1 Cor. 3. 16. 1 Cor. 6. 3. 19. 1 Pet. 2. 4, 5. Joh. 4. 20. &c. Acts 14. 16. Exod. 23. 2. 1 King. 22. 6, 7, &c. Acts 1. 14, 15. Luk. 12. 32. Mat. 7. 13, 14. Rev. 13. 7. 16. 17. Acts 4. 13. Acts 18. 1, 2, 3. 26

wife? *But the Scripture saith*; As every man hath received the gift, even so minister the same one to another, as good Stewards of the manifold grace of God. *Also some say of us, that wee be of severall sects, and that wee cannot agree among our selves.* Pilate *and* Herod *agreed together* to crucifie Christ; *wee dare not agree as the* Jewes *did*, that if any did confesse that Jesus was the Christ, he should be put out of the Synagogue. *The union Christ prayed for, we desire, and for such an agreement as agreeth not with the truth, we may not agree unto, therefore we desire it not. Yet the* Pædobaptists *differ more among themselves then we doe, and if this their reason have any strength in it, it is against themselves: the severall sects of* Pædobaptists, *be* Papists, Arrians, Nestorians, Pelagians, Donatists, Eutychians, Grecians, Lutherans, Arminians, Episcopans, Nicolaites, Calvinists, Zuinglians, Hussites, *and above twenty other severall sects, which are all baptizers of infants, and notwithstanding, for other points, are all asunder, and have all rent one from another, therefore we send them to follow the counsell of Christ.*

1 Pet. 4. 10, 11. See 1 Cor. 14. 3. 26. 31. Luke 23. 12. Ioh. 9. 22. See 1 Cor. 1. 10, 11. John 17. 21. Eph. 4. 3. to 17. Mat. 7. 3, 4, 5.

As the Watchmen dealt with the Spouse of Christ, in her seeking her beloved, so they deale with us; they finding us out of that common and broad way themselves walke in, they smite us, and take away our vaile, and vaile us with reproaches, and odious names; to incense all, both good and bad, against us, that wee may appeare vile in the eyes and hearts of all that behold us, or shall heare of us; which they indeavour to doe, both in Pulpit and print, not fearing to charge us, with holding free-will, falling from grace, denying election, originall sin, childrens salvation, the old Testament, and mens proprietie in their estates, and censuring all to be damned that are not of our judgement and practice; all which wee disclaime, because they are untrue. And as for the other things, whereof wee are accused, wee referre those who desire further satisfaction to the answers of them: yet by reason of the many accusations that are cast upon us, although they cannot prove the things whereof we are accused, yet the generalitie of the people are incensed against us, and are incouraged, and set on by such, to seek out the place of our meetings, which are the more private, not because they are private, but because wee have not any more publicke places; but if any shall please to procure us more larger places to meet in, wee are willing to imbrace them with thankfulnesse and joy, although no man should speak for us to those in authoritie, from whom one word were enough to protect us, from the violence we should be subject unto; but as it was then,* Acts 17. 5, 6, 7. *so it is now; yet must wee beare all the blame; but our God will in his time cleare our innocency, although now many stand looking upon us as a people (holding such things) not worthy*

Song 3. 2. 5. with 5, 6, 7. Acts 16. 19.

* In a small Treatise, intituled, *Briefe Considerations on Dr Featly his Book*, intituled, *The dipper dipt*, by *Samuel Richardson*. 4. t. London 1645.

Acts 17. 5. 6, 7.

worthy to live, and are in danger by the rude multitude gathering together to stone us: and had it been against our persons onely, we would have held our peace, and committed our cause to God; but considering it is the truth that we professe that suffers, we may not, nor dare not be neuters in matters of so high a nature, but come in and speak to the help of the Lord against the mighty.

Therefore to free our selves, and the truth we profess, from such unjust aspersions, that it may be at liberty, though we be in bonds, wee have published a briefe confession of our Faith, (which we conceive most void of contention in these sad and troublesome times) the thoughts of our hearts as in the presence of God wee here declare, that it may appeare to the consciences of them that feare God, what wrong we suffer from some who have ability to cast mists, and dark clouds, which overshadow the glory of the truth, and them that professe it. And although they acknowledge with us, that the truth is not fully discovered, yet they will tie all future discovery to a former light, and conceive they doe well in so doing. But God will by his truth shew their error, and exalt Jesus Christ the chiefe corner-stone, which the builders so much reject. And lest this should be thought to be the judgement of some particular persons, this is done by the consent and appointment of seven Congregations or Churches in London, with the names of some of each of them subscribed in the behalfe of the whole. And although wee bee distinct in our meetings, for conveniency; yet are we one in faith, fellowship, and communion, holding Jesus Christ for our Head & Law-giver, under whose Rule and government we desire to walke, and to follow the Lamb wheresoever he goeth, that when our Lord and King shall call us to account, we may be found ready and worthy to be received into our Masters joy. Untill which time we desire to spend these few dayes we have here to remain, to the glory of God, the honour of the Gospel, the Saints comfort, and our Countries good, to our own account at the great day when Christ shall come in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

Jude 14.15.

2 Thess. 1.8.

Subscribed by us in the behalfe of seven Congregations or Churches of Christ in London. As also by a French Congregation of the same judgement.

Thomas Gunne.	John Spilsbery,	Paul Hobson.	Benjamin Cockes.
John Mabbit.	Samuel Richardson	Thomas Goare.	Thomas Kilikop.
Thomas Munden.	William Kiffen.	Hanserd Knollys	Denis le Barbier.
George Tipping.	Thomas Patient.	Thomas Holms.	Christophle Duret. ✕3

✕3 [Five of these names do not appear in the first edition; viz. Hanserd Knollys, Thomas Holms, Benjamin Cockes (or Cox) & the two French ministers. The four names were added to the first edition which do not appear here; viz. Thomas Skippard, John Webbe, Joseph Phelps & Edward Heath.]

To

2d. 1651

(9)

THE EPISTLE To the READER. ✕4

Courteous Reader,

THere is nothing wherein Saints should be more conversant then in promoting the honour of the Lord and his Christ, striving and studying to walke before him agreeable to the truth recorded in his word, the consideration of which, is a strong inducement unto us to engage (to the utmost of our abilities) in this worke, that when other men content themselves by living below the rule, wee may strive to walke close thereunto, (suitable to the patterne left us by God in his word) and when many account it their glorie to turne their backs upon what they professed to have received from Christ, wee may

strive

✕4 [For the Dedication & the Address to the Reader of the edition of 1646 the following Epistle is substituted in the editions of 1650 & 1652.]

ſtrive to honour God, by a ſtedfaſt continuance in what wee have received, and in a diligent ſpeaking the things which wee have ſeene and heard from him, the weight of which at firſt prevailed upon us to declare unto the world this our Confeſſion of faith, and faithfull Epiſtle, *which wee have againe reprinted, and made publique for the reaſons following.*

Firſt, The invitations and earneſt ſolicitations of ſeverall of our Brethren, from all parts of the Nation, whoſe hearts long to behold (in publique) our ſtabilitie and perſeverance in the way and truth of our God, that by it they may have wherewith, to put to ſilence thoſe who have lately taken liberty to reproach and undervalue the truth profeſſed by us.

Secondly, That the world may behold that through grace, (by which alone wee ſtand) we are preſerved from back ſliding or revolting from the way and truth, wee for ſome yeares have followed God in, In which (through faith and obedience) wee truſt to be continued, unto the comming of our Lord and Saviour Jeſus Chriſt.

Thirdly, That wee might prevent Sathan and his accomplices in their enterpriſes, who have of late abounded more then ordinary, with ſtratagems and inventions to circumvent poore Saints, in their ſtabilitie and love unto the truth, amongſt which this was no ſmall one (in ſeverall remote parts) that wee had caſt off all our former profeſſion and practiſe, ſo that none remained together, worſhipping God in his way, owning themſelves the Churches of Chriſt, but were growne up to a further attainement and light (as they ſay) to live more immediatly with God and Chriſt, then in ſuch low, meane, and contemptible a way as Ordinances, thinking thereby

thereby to ſtumble and diſhearten many whoſe hearts were approved to God.

Fourthly, That wee might take off prejudice from the hearts of thoſe (many of which wee have comfortable hopes) who are or may be prejudiced againſt us, from theſe many invectives, and bitter unjuſt reproaches, wee are or may be (for worſhiping our God according to our conſcience and the rule of truth) expoſed unto, and they (if it be the good pleaſure of our God) come to underſtand our practiſe, and ſubject themſelves to the Lord in his commands.

Laſtly, The remembrance of what good this our undertaking hath formerly done in the Countries, where it hath been ſpread (of which we have had particular notice from ſeverall) whoſe hearts have been refreſhed therewith) is no ſmall inducement to us to bring this forth againe in print.

Courteous Friend, wee deſire thee ſoberly to weigh and conſider what wee have profeſſed before men, and Angels, out of the ſimplicitie of our hearts, and let not prejudice prevent thy profitting, but make it thy great care and ſtudy to give up thy underſtanding to love and receive the truth, as it is in Jeſus, delighting thy ſelfe in that Government, which is by his owne hande ſtabliſhed in his houſe; be not diſheartned although thou ſhouldeſt heare of the miſcarriage of ſome, knowing that in many things wee ſinne all, and come ſhort of the grace of our God, nor if thou ſhouldeſt be advertiſed of the falling away of

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To the Reader.

any one, doe but consider wee live in the last ages of the world, Wherein many shall depart from the truth, *(neither is it a new thing for men to relinquish their profession.)*

But strive thou to follow God fully, and to stand fast in the simplicity of the truth; and God our Father, and our Lord Jesus Christ be with thee, and be thy guide and Counsellour.

Signed in the name, and by the appointment of the aforesaid severall Churches, meeting in LONDON.

William Kiffen,
John Spilsbery,
Joseph Sanson,
Hugh Gosnell,
Thomas Pault,
Joseph Patshall.
William Conset,
Edward Harrison,
Richard Graves,
Edward Roberts,
Thomas Waters,
Henry Forty,
Thomas Young,
John Watson. ×5

×5 [Only two of the above ~~names of persons~~ Mr W. Kiffen & Mr John Spilsbery, signed the previous editions]

~~A Confession~~

A CONFESSION OF FAITH

of seven ×6 Congregations or Churches of Christ in *London*, which are commonly (though unjustly) called

ANABAPTISTS.

×6 ["the severall" edits 1651, 1652]

I.

THe Lord our God is but [a] one God, whose [b] subsistence is in himselfe; whose essence cannot be comprehended by any but himselfe; who only hath immortalitie, [c] dwelling in the light which no man can approach unto; who is in himselfe most [d] holy, every way [e] infinite, in [f] greatnesse, [g] wisdome, [h] power, love; [i] mercifull and gracious, long-suffering and abundant in goodnesse and truth, who giveth [k] being, moving, and preservation to all creatures.

[a] 1 Cor. 8. 6. Esay 44. 6. Chap. 46. 9.
[b] Exod. 3. 14.
[c] 1 Tim. 6. 16.
[d] Esay 43. 15.
[e] Psal. 147. 5.
[f] Deut. 32. 3.
[g] Job 36. 5.
[h] Jer. 10. 12.
[i] Exod. 34. 6, 7.
[k] Acts 17. 28. Rom. 11. 36.

II.

In this divine and infinite being, there is the [a] Father, the [b] Word, and the [c] holy Spirit, each having the whole divine [d] essence, yet the essence undivided; all infinite without any beginning, therefore but [e] one God, who is not to be divided in nature, and being, but distinguished by severall peculiar relative properties.

[a] 1 Cor. 1. 3.
[b] John 1. 1.
[c] Chap. 15. 26
[d] Exod. 3. 14.
[e] 1 Cor. 8. 6.

III.

God hath [a] decreed in himselfe before the world was concerning all things, [b] whether necessary, [c] accidentall or voluntary, with all the circumstances of them, to worke, dispose, and bring about all things according to the

[a] Esa. 46. 10. Ephes. 1. 11. Rom. 11. 33.
[b] Psal. 115. 3. & 135. 6.
[c] Psal. 33. 15. 1 Sam. 10. 9. 26.

4 ["whether necessary ..... of them" omitted in edit. 1651, 1652.] 8 ["about all things" — them about: edit 1677, &c.]

Pro. 21. 6. Exod. 21. 13. Pro. 16. 33. Psal. 144. Esa. 45. 7. Jer. 14. 22. Mat. 6. 28, 30. Col 1. 16, 17. Nu. 23, 19, 20 Rom 3. 4. Jer. 10. 10. Eph. 1. 4, 5. Jud. 4. 6. Pro. 16. 4.

the counsell of his own will, to his glory: (yet without being the Author of sin, or having fellowship with any therein) in which appeares his wisdome in disposing all things, unchangeablenesse, power, and faithfulnesse in accomplishing his decree: and God hath before the foundation of the world, foreordained some men to eternall life, through Jesus Christ, to the praise and glory of his grace; leaving the rest in their sin to their just condemnation, to the praise of his justice.

IV.

[a] Gen. 1. 1. Col. 1. 16. Esa. 45. 12. [b] 1 Cor. 15. 45, 46. [c] Eccles. 7. 29. [d] Gen. 3. 1. 4, 5. 2 Cor. 11. 3. [e] 1 Tim. 2. 14. [f] Gal. 3. 22. [g] Rom. 5. 12. 18, 19. Chap. 6. 22. Ephes. 2. 3.

In the [a] beginning God made all things very good; created man after his own [b] image, filled with all meet perfection of nature, and free from all sin; but [c] long he abode not in this honour, Satan using the subtilty of the [d] Serpent to seduce first *Eve*, then by her seducing *Adam*; who without any compulsion, in eating the forbidden fruit, [e] transgressed the command of God, and fell, whereby [f] death came upon all his posterity, who now are conceived in sin, and by nature the children of wrath, the servants of sin, the subjects of [g] death, and other miseries in this world, and for ever, unlesse the Lord Jesus Christ set them free.

V.

[a] Job 38. 11. [b] Esa. 46. 10, 11. Eccles. 3. 14. [c] Mat. 10. 29, 30. Exod. 21. 13. Pro. 16. 33. [d] Rom. 8. 28.

God in his infinite [a] power and wisdome, doth [b] dispose all things to the end for which they were created, that neither good nor evill befals any by chance, or without his [c] providence; And that whatsoever befals the Elect, is by his appointment, for his glory, and their [d] good. X10 ["good nor evil" — anything edit. 1651, 2.]

VI.

[a] Jer. 31. 3. [b] Ephes. 1. 3, 7. Chap. 2. 4, 9. 1 Thes. 5. 9. [c] Act. 13. 38. [a] Cor. 5. 21.

All the Elect being [a] loved of God with an everlasting love, are [b] redeemed, quickned, and saved, not by themselves, nor their owne workes, lest any man should boast, but onely and wholly by God, of his free [c] grace and

and mercy through Jesus Christ, who is made unto us by God, [d] wisdome, righteousnesse, sanctification, and redemption, and all in all, that he that rejoyceth, might rejoyce in the Lord.

Jer. 9. 23, 24. [d] 1 Cor. 1. 30, 31 Jer. 23. 6.

VII.

[a] Joh. 17. 3. Heb. 5. 9. [b] 1 Thes. 1. 8. Joh. 6. 36.

And [a] this is life eternall, that we might know him the onely true God, and Jesus Christ whom hee hath sent. And [b] on the contrary, the Lord will render vengeance in flaming fire, to them that know not God, and obey not the Gospell of Jesus Christ.

VIII.

[a] Col. 2. 23. Mat. 15. 9. 6. [b] Joh. 5. 39. 2 Tim. 3. 15, 16, 17. Esa. 8. 20. Gal. 1. 8, 9. Acts 3. 22, 23.

The rule of this knowledge, faith, and obedience, concerning the worship of God, in which is contained the whole duty of man, is (not [a] mens lawes, or unwritten traditions, but) onely the word of God contained in the holy [b] Scriptures, in which is plainly recorded whatsoever is needfull for us to know, beleeve, and practise, which are the onely rule of holinesse and obedience for all Saints, at all times, in all places to bee observed. X" ["Unwritten" omitted in edit. 1651, 2.]

IX.

[a] Gen. 3. 15. Chap. 22. 18. & 49. 10. Dan. 7. 13. & 9. 24, 25, 26. [b] Pro. 8. 23. Joh. 1. 1, 2, 3. Heb. 1. 8 [c] Gal. 4. 4. [d] Heb. 7. 14. Rev. 5. 5. with Gen. 49. 9, 10. Rom. 1. 3. & 9. 10. Matth. 1. 16 with Luke 3. 23. 26. Heb. 2. 16. Isa. 53. 3, 4, 5. Heb 4. 15.

The Lord Jesus Christ, of whom [a] *Moses* and the Prophets wrote, the Apostles preached, hee is the [b] Son of God, the brightnesse of his glory, &c. by whom hee made the world, who upholdeth and governeth all things that he hath made; who also when the [c] fulnesse of time was come, was made of a woman, of the Tribe of *Judah*, of the seed of *Abraham* and *David*; to wit, of the virgin *Mary*, the holy Spirit coming down upon her, the power of the most High over-shadowing her, and he was also tempted as we are, yet without sin.

X.

[a] 1 Tim. 2. 5. Heb. 9. 15. John 14. 6

[a] Jesus Christ is made the Mediator of the new and everlasting Covenant of grace between God and Man,

b Isa.9.6,7. ever to bee [b] perfectly and fully the Prophet, Priest, and King of the Church of God for evermore.

XI.

a Prov.8.23. Isa.42.6.& 49.15 b Isa.11.2,3,4,5. & 61.1,2. with Luke 4.17, 22. Iohn 1.14.16. & 3.34. Unto this office he was appointed by [a] God from everlasting, and in respect of his manhood, from the womb called, separated, and [b] anointed most fully and abundantly with all gifts necessary, God having without measure powred out his Spirit upon him.

XII.

a Heb.5.4,5,6. Concerning his Mediatorship, the Scripture holds forth Christs call to his office: For [a] none takes this honour upon him, but he that is called of God as was *Aaron*, it being an action of God, whereby a speciall promise being made, he ordains his Son to this office;

b Isa.53.10. 11. which promise is, that Christ should be made a sacrifice for sinne, that he should see his [b] seed, and prolong his dayes, and the pleasure of the Lord shall prosper in his

c Iohn 3.16. Rom.8.32. hand, [c] all of meer free and absolute grace towards Gods elect, and without any condition foreseene in them to procure it.

XIII.

1 Tim 2.5. Heb. 7.24. Dan 7,14. Acts 4.12. Luke 2.33. Iohn 14.6. This office to bee Mediator, that is, to bee Prophet, Priest, and King of the Church of God, is so proper to Christ, that neither in whole, or any part thereof, it cannot be transferred from him to any other.

XIV.

a Deut.8.15, with Acts 3.22. 23. b Heb.3.1. & 4.14.15. c Psal.2.6. d 2 Cor. 5.20. Acts 26.18. e Col.1.21 f Iohn 16 8. g Psal. 110.3. h Cant.1.3.Iob. 6.44. i Phil.4.13. k 2 Tim.4.18. This office to which Christ is called, is threefold, as [a] a Prophet, [b] Priest, and [c] King: this number and order of offices is necessary; for in respect of our [d] ignorance, we stand in need of his Propheticall office. And in respect of our great [e] alienation from God, wee need his Priestly office to reconcile us: and in respect of our aversnesse and utter inability to return to God, wee need his Kingly office, to [f] convince, [g] subdue, [h] draw, [i] uphold and [k] preserve us to his heavenly Kingdome.

XV.

a Iohn 1.18.& 12.49,50. & 15. & 17.8.Deut.18. 15. b Mat.23.10. c Heb.3.1. d Mal.3.1. e 1 Cor.1.24. Col.2.3. Concerning the propheste of Christ, it is that whereby hee hath [a] revealed the will of God, whatsoever is needfull for his servants to know and [b] obey; and therefore he is called not onely a Prophet and Doctor, and the [c] Apostle of our profession, and the [d] Angel of the covenant, but also the very [e] wisdome of God, in whom are hid all the treasures of wisdome and knowledge, who for ever continueth revealing the same truth of the Gospel to his people.

XVI.

Iohn 1.18. Acts 3.22, with Deut. 18. 15. Heb.1,1 That hee might bee a Prophet every way compleat, it was necessary hee should bee God, and also that hee should be man: for unlesse he had been God, he could never have perfectly understood the will of God; and unlesse he had been man, hee could not suitably have unfolded it in his own person to men.

That Jesus Christ is God, is wonderfull clearly expressed in the Scriptures: he is called, The mighty God, *Isa.* 9.6 That Word was God, *Joh.*1.1. Christ who is God over all *Rom.*9.5. God manifested in the flesh, 1 Tim.3.16. The same is very God, 1 *John* 5.20. He is the first *Rev.*1.8. he gives being to all things, and without him was nothing made, *John* 1.2. he forgiveth sins, *Matth.* 9.6. he is before *Abraham*. *Ioh* 8.58. he was and is, and ever will be the same *Heb.*13.8. he is alwayes with his to the end of the world, *Mat.* 28.20. which could not be said of Iesus Christ, if he were not God. And to the Sonne he saith, Thy Throne, O God, is for ever and ever, *Heb.* 1.8. *John* 1.18.

Also, Christ is not onely perfectly God, but perfect Man, made of a woman, Gal. 4.4. made of the seed of *David*, *Rom.* 1.3. Coming out of the loyns of *David*, *Acts* 2.30. of *Jesse* and *Judah*, *Acts* 13.23. In that the children were partakers of flesh and bloud, hee himselfe likewise took part with them, *Heb.*2.14. he took not on him the nature of Angels, but the seed of *Abraham*, v. 16. So that we are bone of his bone, and flesh of his flesh. *Eph.*5.30 So that he that sanctifieth, and they that are sanctified, are all of one, *Heb* 2.11. See Acts 3.22. Deut.18.15. *Heb.*1.1.

XVII.

a Iohn 17.19. Heb.5.7,8,9. & 10.12. Rom.5.19 Eph.5.2. Col.1. 20. Ephes. 2.14, 15,16. Rom.8.34. Concerning his [a] Priesthood, Christ having sanctified himselfe, hath appeared once to put away sinne, by that one offering of himselfe a sacrifice for sinne, by which he hath fully finished and suffered all things God required for the salvation of his elect, and removed all

all Rites and Shadowes, &c. And is now entred within the vaile into the Holy of Holies, which is the presence of God. Also, he makes his people a spirituall House, an holy Priesthood, to offer up spirituall Sacrifice acceptable to God through him. Neither doth the Father accept, or Christ offer to the Father any other worship or worshippers.[b]

b Heb.9. 24. & 8. 1. 1 Pet. 2 5. Joh.4.23,24.

XVIII.

This Priesthood was not legall or temporary, but according to the order of [a] *Melchisedec*, and is stable and perfect, not for a [b] time, but for ever, which is suteable to Jesus Christ, as to him that ever liveth: Christ was the Priest, Sacrifice and Altar: hee was a Priest according to both natures; he was a Sacrifice according to his humane nature; whence in [c] Scripture it is attributed to his body, to his [d] bloud: yet the effectualnesse of this Sacrifice did depend upon his divine nature, therefore it is called the bloud of God. Hee was the Altar according to his [e] divine nature, it belonging to the [f] Altar to sanctifie that which is offered upon it, and so it ought to be of greater dignity then the Sacrifice it selfe.

a Heb 7. 17.
b Heb.7.16, 18, 19,20,21,24, 25.
c Heb.5. 6.
d Heb.10.10. 1 Pet.1.18. 19. Col. 1.20.22.
e Heb.9.13.
f Heb.9.14. & 13.10, 12, 15. Mat.23.17. Iohn 17.19.

XIX.

Concerning his Kingly office, [a] Christ being risen from the dead, and ascended into heaven, and having all power in heaven and earth, he doth spiritually governe his Church, and doth exercise his power over all Angels and men, good and bad, to the preservation and salvation of the elect, and to the over-ruling and destruction of his enemies. By this Kingly power he applieth the benefits, virtue, and fruits of his Propheste and Priesthood to his elect, subduing their sinnes, preserving and strengthening them in all their conflicts against Satan, the World, and the Flesh, keeping their hearts in faith and filiall feare by his spirit: by this his mighty

a 1 Cor.15.4. 1 Pet.3.21,22. Mat.28.18,19, 20. Luke 24.51, Acts 1.1. & 5. 30,31. Iohn 19, 36. Rom.14.9. Iohn 5.26,27. Rom. 5.6,7,8. & 14.17. Gal.5. 22,23. Mark 1. 27. Heb.1.14. Iohn 16.15. Iob. 28. Rom. 1.21, 17 18. Eph.4 17, 18. 2 Pet.2.

mighty power he ruleth the vessels of wrath, using, limiting and restraining them as it seems good to his infinite wisdome.

XX.

This his Kingly power shall be more fully manifested when he shall come in glory to reign among his Saints, when he shall put down all rule and authority under his feet, that the glory of the Father may be perfectly manifested in his Sonne, and the glory of the Father and the Son in all his members.

1 Cor. 15.24.28. Heb. 9. 28. 2 Thess. 1. 9, 10. 1 Thess 4.15,16, 17. Iohn 17, 21, 26.

XXI.

Jesus Christ by his death did purchase salvation for the Elect that God gave unto him: These onely have interest in him, and fellowship with him, for whom he makes intercession to his Father in the behalfe of, and to them alone doth God by his Spirit apply this redemption unto, as also the free gift of eternall life is given to them, and none else.

Ephes. 1. 14. Heb 5. 9. Mat. 1. 21. Iohn 17. 6. Heb. 7. 25. 1 Cor. 2. 12. Rom. 8. 29, 30. 1 Ioh. 5. 12. Ioh. 15. 13. Ioh. 3. 16.

XXII.

Faith is the [a] gift of God, wrought in the hearts of the Elect by the Spirit of God; by which faith they come to know and believe the truth of the [b] Scriptures, and the excellency of them above all other writings, and all things in the world, as they hold forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and of the power and fulnesse of the Spirit in its workings and operations, and so are inabled to cast their soules upon this truth thus believed.

a Ephes. 2. 8. Iohn 6. 29. & 4. 10. Phil. 1. 29. Gal. 5. 22.
b Ioh. 17. 17. Heb. 4. 11, 12. Iohn 6. 63.

XXIII.

All those that have this precious faith wrought in them by the Spirit, can never finally nor totally fall away, seeing the gifts of God are without repentance; so that he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spi-

Mat. 7. 24. 25. Iohn 13. 10. Iohn 10. 28, 29.

1 Pet. 1. 4. 5. 6. Isa. 49. 13 14. 15, 16.

rit

rit unto immortalitie; And though many stormes and flouds arise, and beat against them, yet they shall never be able to take them off that foundation and rock, which by faith they are fastned upon; notwithstanding, through unbelief, and the temptations of Satan, the sensible sight of this light and love, be clouded and overwhelmed for a time; yet God is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being ingraven upon the palmes of his hands, and their names having been written in the booke of life from all eternitie.

XXIV.

Faith is ordinarily [a] begotten by the preaching of the Gospel, or word of Christ, without respect to [b] any power or agency in the creature; but it being wholly [c] passive, and dead in trespasses and sins, doth believe and is converted by no lesse [d] power then that which raised Christ from the dead.

a Rom. 10. 17. 1 Cor. 1. 28.
b Rom. 9. 16.
c Ezek. 16. 16. Rom. 3. 12.
d Rom. 1. 16. Ephes. 1. 19. Col. 2. 12.

XXV.

The preaching of the Gospel to the conversion of sinners, is [a] absolutely free; no way requiring as absolutely necessary, any qualifications, preparations, or terrors of the Law, or preceding ministery of the Law; but onely and alone the naked soule, a [b] sinner and ungodly to receive Christ crucified, dead, and buried, and risen againe, who is made a Prince and a Saviour for such sinners as through the Gospel shall be brought to beleeve on him.

a Joh. 3. 14, 15. & 1. 12. Isa. 55. 1. Joh. 7. 37.
b 1 Tim. 1. 15. Rom. 4. 5. & 5. 8. Acts 5. 30, 31. & 2. 36. 1 Cor. 1. 22. 24.

XXVI.

The same power that converts to faith in Christ, carrieth on the [a] soule through all duties, temptations, conflicts, sufferings; and whatsoever a believer is, he is by [b] grace, and is carried on in all obedience and temptations by the same.

a 1 Pet. 1. 5. 2 Cor. 12. 9.
b 1 Cor. 15. 10.
c Phil. 2. 12, 13. Joh. 15. 5. 1 Gal. 2. 19, 20.

XXVII

XXVII.

[a] All believers are by Christ, united to God; by which union, God is one with them, and they are one with him; and that all believers are the [b] Sons of God, and joynt heires with Christ, to whom belong all the promises of this life, and that which is to come.

a 1 Thess. 1. 1. Joh. n 17. 21. & 20. 17. Heb. 2. 11. 1 Iohn 4. 16.
b Gal. 2. 19, 20

XXVIII.

Those that have union with Christ, are justified from [a] all their sins by the bloud of Christ; which justification is a gracious and full acquittance of a guilty sinner from all sinne, by God, through the satisfaction that Christ hath made by his death for all their sinnes. And this applied (in the manifestation of it) through faith. XVI.

a 1 John 1. 7. Heb. 10. 14. & 9. 26. 2 Cor. 5. 19. Rom. 3, 23. Acts 13. 38, 39. Rom. 5. 1. & 3. 25, 30.

[Edit. 1651, 2; eus, "And this is to be applied by the Spirit through believing."]

XXIX.

All beleevers are a holy and [a] sanctified people, and that sanctification is a spiritual grace XVII. of the [b] new covenant, and an effect of the [c] love of God manifested in the soul, whereby the beleever presseth after a heavenly and Evangelicall obedience to all the commands which Christ as Head and King in his new covenant hath prescribed to them. XVII. ["i.e. spiritual grace"; edit. 1651, 2, eus, "i.e. a special fruit."]

a 1 Cor. 1. 1. 1 Pet. 2. 9.
b Eph. 1. 4.
c 2 John 4. 16. Mat. 28. 20.

XXX.

All beleevers through the knowledge of [a] that justification of life given by the Father, and brought forth by the bloud of Christ, have as their great priviledge of that new [b] covenant, peace with God, and reconciliation, whereby they that were afarre off are made nigh by [c] that bloud, and have [d] peace passing all understanding; yea, joy in God through our Lord Jesus Christ, by [e] whom we have received the atonement.

a 2 Cor. 5. 19. Rom. 5. 9. 10.
b Isa. 54. 10. & 26. 12.
c Eph. 2. 13, 14.
d Eph. 4. 7.
e Rom. 5. 10, 11.

XXXI.

All beleevers in the time of this life, are in a continuall [a] warfare and combate against sin, selfe, the world, and the Devil; and are liable to all manner of afflictions,

a Rom. 7. 23, 24. Eph. 6. 10, 11, 12. 13.

b Heb.2 9,10. 2 Tim.3.12. c Rom.8.29. 1 Thess 3.3. Gal.2.19.20. 2 Cor.5.7. d Deut.2.5.

ons, [b] tribulations, and persecutions, being [c] predestinated and appointed thereunto, and whatsoever the Saints possesse or enjoy of God spiritually, is by faith; and outward and temporall things are lawfully enjoyed by a civill right by them who have [d] no faith.

XXXII.

a Iohn 16.33. b Iohn 15.5. Phil.4.11. c Heb.2.9,10. d 2 Tim.4.18.

The onely strength by which the Saints are enabled to encounter with all oppositions and [a] trials, is [b] onely by Jesus Christ, who is the Captain of their salvation, being made perfect through [c] sufferings, who hath engaged his faithfulnesse and strength to assist them in all their afflictions, and to uphold them in all their temptations, and to preserve them by his power to his everlasting Kingdome. x18 7 15 ["and glory" added in edn. 1651,2.]

XXXIII.

a Matth.11.11, 2 Thess.1.15. & 1 Cor.1.2.Eph. 1.1 b Rom.1.7.Acts 19.8,9.& 26.18. 2 Cor 6.17.Rev. 18.4. c Acts 2.37.with 10 37. d Rom.10.10. Mat.28.19,20. Acts 2,42. e Acts 9.26. 2 Pet.2 5.

Jesus Christ hath here on earth a spiritual kingdom, which is his Church, whom he hath purchased and redeemed to himselfe as a peculiar inheritance; which Church is a company of visible Saints, [b] called and separated from the world by the Word and [c] Spirit of God, to the visible profession of the faith of the Gospel, [d] being baptized into that faith, and joyned to the Lord, and each to other, by mutuall agreement x19 in the [e] practical enjoyment of the ordinances commanded by Christ their Head and King. x19 ["by mutuall consent," 1st edn. 1651,2.]

XXXIV.

a Mat.28.18, 19,20. b 1 Cor.11.24. & 3.21,2 Cor.6. 18. Rom. 9.4,5. Psal.133.3. d Rom.3.7. 10. e Ezek.47.2.

To this Church he [a] hath made his promises, and given the signes of his covenant, [b] presence, acceptation, love, [c] blessing, and [d] protection. Here are the fountains and springs of his heavenly graces [e] flowing forth to refresh and strengthen them.

XXXV.

a Acts 2.41. 47. Ila.4.3. 1 Cor. 12.6,7,12,18. Ezek.20.40. 37.

And all his servants of all estates are to acknowledge him to be their Prophet, Priest, and King; and called thither

thither to be enrolled among his houshold servants, to present their bodies and soules, and to bring their gifts God hath given them, to bee under his heavenly conduct and government, to lead their lives in this walled Sheepfold, and watered [b] Garden, to have communion here with his Saints, that they may be assured that they are made meet to bee partakers of their [c] inheritance in the Kingdome of God; and to supply each others wants, inward and outward; (and although each person hath a [d] propriety in his own estate, yet they are to supply each others wants, according as their [e] necessities shall require, that the name of Jesus [f] Christ may not be blasphemed through the necessity of any in the Church) and also being come, they are here by himselfe to be bestowed in their severall order, due place, peculiar use, being fitly compact and knit together [g] according to the effectuall working of every part, to the edifying of it selfe in love.

b Cant.4.12. Eph.2.19. Rom. 12.4, 5, 6. Col. 1.12.& 2.5,6,19. c Acts 20.32.

d Acts 5.4.

e Acts 2.44,45. & 4.34.35. f Luke 14.26. 1 Tim.6.1.

g Eph.4.16.

XXXVI.

a Act.1.23.26.& 6.3.with 15.22. 25. b Rom.12.7.8. c 1 Tim.3.2,6,7. 8. 1 Cor.12.8. 28.Heb.13.7,17. 1 Pet.5.1, 2.3.

Being thus joyned, every Church [a] hath power given them from Christ, for their wel-being to chuse among themselves meet persons for [a] Elders and Deacons, x19 being qualified according to the Word, [c] as those which Christ hath appointed in his Testament, for the feeding, governing, serving, and building up of his Church, and that none have any power to [d] impose on them either these or any other. x19 [1st edn. "Pastors, Teachers, Elders and Deacons."]

d 1 Pet.4.15.

XXXVII.

Heb.5.4.Ioh.10. 3,4. Acts 20.28, 29.Rom.12.7,8. Heb.13.7,17. 1 Pet.5.1,2,3.

That the Ministers law fully called, as aforesaid, ought to continue in their calling and place, according to Gods ordinance, and carefully to feed the flock of God comm...ed to them, not for filthy lucre, but of a ready mind.

[20] [This article is omitted in the subsequent editions of 1651, 1652.]

A Confession of Faith.

XXXVIII.[20]

a 1 Cor. 9. 7, 14. Gal. 6 8. Phil. 4. 15, 16. b 2 Cor. 10. 4. 1 Tim. 1. 9. Psal. 110. 3.

The Ministers of Christ ought to have whatsoever they shall need, supplied freely by the Church, that according to Christs ordinance they that preach the Gospel should live of the Gospel by the law of Christ.

XXXIX.

a Matth. 28. 18, 19 Iohn 4. 1. Mark 16. 15, 16. Acts 2. 37, 38, & 8. 36, 37, 38, & 18. 8.

Baptisme is an ordinance of the a new Testament, given by Christ, to be dispensed upon persons professing faith, or that are made Disciples; who upon profession of faith,[21] ought to be baptized, and after to partake of the Lords supper.

[21] ["and desiring of it," inserted in edit. 1651, 2.]

XL.

a Matth. 3. 16. Mark 1 5. vers. 9. reads [into Iordan] in Greek. Ioh. 3. 23. Acts 8. 38 b Rev. 1. 5. & 7. 14. with Heb. 10. 22. c Rom. 6. 3, 4, 5, 6 2 Cor. 15. 28, 29.

That the way and manner of the a dispensing this ordinance, is dipping or plunging the body under water; it being a signe, must answer the things signified, which is, that interest the Saints have in the c death, burial, and resurrection of Christ: And that as certainly as the body is buried under water, and risen again, so certainly shall the bodies of the Saints bee raised by the power of Christ, in the day of the resurrection, to reigne with Christ.[22]

[22] The word Baptizo signifies to dip or plunge, (yet so as convenient garments be both upon the Administrator and subject with all modesty.) [Which also is also our practice, as many eye witnesses can testify. reads Edit. 1651, 2.]

XLI.

Isa. 8. 16. Ephes. 3. 7. Mat. 28. 19. Ioh. 4. 2. Acts 20. 7. Chap. 11. 20. 1 Cor. 11. 24. with 1 Cor. 10 16, 17.

The person designed by Christ to dispence Baptisme, the Scripture holds forth to bee a Disciple; it being no where tied to a particular Church-officer, or person extraordinarily sent; the Commission injoyning the administration, being given to them as considered Disciples, being men able to preach the Gospel.

XLII.

Rom. 16. 2. Mat. 18. 17.

Christ hath likewise given power to his Church to receive in, and cast out, any member that deserves it; and

and this power is given to every Congregation, and not to one particular person, either member or officer, but in relation to the whole body, in reference to their faith and fellowship.

1 Cor. 5. 4. 13. with 12. 6. 2, 3. 2 Cor. 2. 6, 7.

LXIII.

Mat. 18. 16, 17, 18. Acts 11. 2, 3. 1 Tim. 5. 19, 20, 21. Col. 4. 17. Acts 15. 1, 2, 3.

And every particular member of each Church, how excellent, great, or learned soever, is subject to this censure and judgement; & that the Church ought not without great care and tenderness, and due advice, but by the rule of faith[23] to proceed against her members.

[23] ["and truth", inserted in edit. 1651, 2.]

XLIV.

Acts 20, 27, 28 Heb. 13. 17. 24. Mat. 24. 45. 1 Thes. 5. 12, 13. Jude 3. 20. Heb. 10. 34, 35 & 12. 15.

Christ for the keeping of this Church in holy and orderly communion, placeth some speciall men over the Church, who by their office, are to governe, oversee, visite, watch; So likewise for the better keeping thereof, in all places by the members, he hath given authoritie, and laid dutie upon all to watch over one another.

XLV.

1 Cor. 14. 3. &c. Rom. 12. 6. 1 Pet. 4. 10, 11. 1 Cor. 12. 7. 1 Thes. 5. 19, 20, 21.

Also such to whom God hath given gifts in the Church, may and ought to Prophecie, according to the proportion of faith, & so to teach publickly the Word of God, for the edification, exhortation, and comfort of the Church.

XLVI.

Rev. 2. & 3. Chap. Acts 15. 1, 2. 1 Cor. 1. 10. Heb. 10. 25. Iude 19. Rev. 2. 20, 21, 24. Acts 15. 1, 2. Rom. 14. 1. & 15. 1, 2, 3.

Thus being rightly gathered, and continuing in the obedience of the Gospel of Christ, none are to separate for faults and corruptions (for as long as the Church consists of men subject to failings, there will be difference in the true constituted Church) untill they have in due order, and tenderness, sought redresse thereof.

XLVII.

And although the particular Congregations be distinct

[a] 1 Cor. 4. 17. & 14. 33. 36. & 16. 1.
[b] Psal. 122. 3. Ephes. 2. 12. 19 with Rev. 21.
[c] 1 Tim. 3. 15. & 6. 13, 14. 1 Cor. 4. 17.
[d] Act. 15. 2, 3. Cant. 8. 8, 9. 2 Cor. 8. 1. 4. 13, 14.

stinct and severall [a] bodies, every one as a compact and knit [b] Citie within it selfe; yet are they all to walke by [c] one rule of truth; So also they (by all meanes convenient) are to have the counsell and helpe [d] one of another, if necessitie require it, as members of one body, in the common faith, under Christ their head.

XLVIII.

[a] Rom. 13. 1, 2, 3, 4. 1 Pet. 2. 13, 14 1 Tim 2. 1, 2, 3.

A civill [a] Magistracy is an Ordinance of God, set up by him for the punishment of evill doers, and for the praise of them that doe well; and that in all lawfull things, commanded by them, subjection ought to be given by us in the Lord, not onely for wrath, but for conscience sake; and that we are to make supplications and prayers for Kings, and all that are in authoritie, that under them we may live a quiet and peaceable life, in all godlinesse and honesty.

The supreame Magistracy of this Kingdom wee acknowledge to be the King and Parliament (now established) freely chosen by the Kingdome, and that we are to maintaine and defend all civill Lawes and civill Officers made by them, which are for the good of the Common-wealth: and wee acknowledge with thankfulnesse that God hath made this present King and Parliament honorable in throwing down the Prelaticall Hierarchy, because of their tyranny and oppression over us, under which this Kingdom long groaned, for which we are ever ingaged to blesse God, and honour them for the same: and concerning the worship of God; there is but one Law-giver, which is able to save and destroy, *James* 4. 12. which is Jesus Christ, who hath given Lawes and Rules sufficient in his Word for his worship; and for any to make more, were to charge Christ with want of wisdome, or faithfulnesse, or both, in not making Lawes enough, or not good enough for his house: surely it is our wisdome, dutie, and priviledge, to obserue Christs Lawes onely, *Psal.* 2. 6. 9, 10, 12. so it is the Magistrates dutie to tender the libertie of mens consciences, *Eccl.* 8. 8. (which is the tenderest thing unto all conscientious men & most dear unto them, and without which all other liberties will not be worth the naming, much lesse injoying) and to protect all under them from all wrong, injury, oppression and molestation; so its our dutie not to be wanting in nothing which is for their honour and comfort and whatsoever is for the well-being of the Common-wealth wherein we live; it is our dutie to do, and we beleeve it to be our expresse dutie, especially in matters of Religion, to be fully perswaded in our minds of the lawfulnesse of what we doe, as knowing whatsoever is not of faith is sin: and as wee cannot doe any thing contrary to our understandings and consciences, so neither can we forbeare the doing of that which our understandings and consciences bind us to doe: and if the Magistrate should requlre us to doe otherwise, we are to yeeld our persons in a passive way to their power, as the Saints of old have done, *Jam.* 5. 4. And thrice happy shall he be, that shall loose his life for witnessing (though but for the least tittle) of the truth of the Lord Jesus Christ, 1 *Pet.* 5. *Gal.* 5. ✝24

24 ✝ [The above remarks were omitted in the editions of 1651, & 1652, when the King was no longer alive, & the government was in the hands of Cromwell.]

XLIX.

XLIX.

But in case we finde not the Magistrate to favour us herein; [a] yet wee dare not suspend our practice, because we believe we ought to goe on in obedience to Christ, in professing the faith which was once deliver'd to the Saints, which faith is declared in the holy Scriptures, and this our confession of faith a part of them, and that wee are to witnesse to the truth of the old and new Testament unto the death, if necessitie require, in the midst of all tryals and afflictions, as his Saints of old have done; not accounting our goods, lands, wives, children, fathers, mothers, brethren, sisters; yea, and our owne lives deare unto us, so wee may finish out course with joy, remembring alwayes, that we ought to [b] obey God rather then men, who will when we have finished our course, and kept the faith, give us [c] the Crowne of righteousnesse; to [d] whom wee must give an account of all our actions, and no man being able to discharge us of the same.

[a] Act. 2. 40, 41 & 4. 19. & 5. 28, 29. 41 & 20. 23. 1 Thes. 3. 3. Phil. 1. 28, 29. Dan 3. 16, 17. & 6. 7. 10. 22, 23.
[b] 1 Tim. 6. 13, 14, 15. Rom. 12. 1. 8. 1 Cor. 14. 37.
[c] Rev. 2. 20.
[d] 2 Tim. 4. 6, 7, 8. Rom. 14. 10. 12. 2 Cor. 5. 10. Psal. 49. 7. Psal. 50. 22.

L.

It is lawfull for a Christian to be a Magistrate or Civill Officer; and also it is lawfull to take an Oath, so it be in truth, and in judgement, and in righteousnesse, for confirmation of truth, and ending of all strife; and that by rash and vaine Oaths the Lord is provoked, and this Land mournes. (insert here, in smaller type, MS: a)

Acts 8. 38. & 10. 1, 2. 35. 44 Rom. 16. 23. Deut. 6. 13. Rom. 1. 9. 2 Cor. 10. 11. Jer. 4. 2. Heb. 6. 16.

LI.

Wee are to give unto all men, whatsoever is their due, as their place, age, estate requires; and that we defraud no man of any thing, but to doe unto all men, as we would they should doe unto us.

1 Thes. 4. 6. Rom. 13. 5, 6, 7 Mat. 22. 21. Tit. 3. 1 Pet. 2. 15. 17. & 5. 5. Eph. 5. 21. 23. & 6. 1. 9. Tit. 3. 1, 2, 3.

LII.

There shall be a *resurrection of the dead, both of the just and unjust, and every one shall give an account of himselfe

*Acts 24. 15.

2 Cor. 5. 10. himselfe to God, that every one may receive the things
Rom. 14. 12. done in his body, according to that he hath done, whether it be good or bad.

The Conclusion.

THus we desire to give unto Christ that which is his, and unto all lawfull Authority that which is their due, and to owe nothing to any man but love, to live quietly and peaceably, as it becommeth Saints, endeavouring in all things to keep a good conscience, and to doe unto every man (of what judgement soever) as we would they should doe unto us, that as our practice is, so it may prove us to be a conscionable, quiet, and harmlesse people, (no wayes dangerous or troublesome to humane Society) and to labour and work with our hands that we may not be chargeable to any, but to give to him that needeth both friends and enemies, accounting it more excellent to give then to receive. Also we confesse that we know but in part, and that we are ignorant of many things which we desire and seek to know: and if any shall doe us that friendly part to shew us from the word of God that wee see not, we shall have cause to be thankfull to God and them. But if any man shall impose upon us any thing that we see not to be commanded by our Lord Jesus Christ, we should in his strength rather embrace all reproaches and tortures of men, to be stript of all outward comforts, and if it were possible, to die a thousand deaths, rather then to doe any thing against the least tittle of the truth of God, or against the light of our own consciences. And if any shal call what we have said Heresie, then do we with the Apostle acknowledge, that after the way they call heresie, worship we the God of our Fathers, disclaiming all Heresies (rightly so called) because they are against Christ, & to be stedfast and immoveable, always abounding in obedience to Christ, as knowing our labour shall not be in vain in the Lord.

PSAL. 74. 21, 22.

Arise, O God, plead thine own cause; Remember how the foolish man blasphemeth thee daily.
O let not the oppressed returne ashamed, but let the poore and needy praise thy Name.

Come Lord Jesus, come quickly.

FINIS.

TO THE HONOVRABLE THE HOUSE OF COMMONS ASSEMBLED IN HIGH COVRT OF PARLIAMENT:

The Humble Remonstrance and Petition of the Lord Major, Aldermen, and Commons of the City of *London*, in Common Councell Assembled.

Dupl.

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